A NEW CALENDAR FOR A NEW WORLD

VOL. XII FIRST QUARTER, 1942 No. 1

Now, More Than Ever

WELL-MADE plans are being laid for production, for efficiency, for conservation and for success in the war effort, as well as for the huge task of reconstruction. Yet the best of plans are often handicapped because of the *planless* calendar in use today. It is a real and formidable obstacle. Accurate maps, carefully planned programs and efficient schedules are of prime importance. So, too, is a planned and orderly calendar.

At a time like the present, when every man's hand seems turned against his brother, it is well that a plan like The World Calendar exists, which will draw peoples of all nations closer to each other. The World Calendar gives a war-torn world something on which all mankind can agree. From agreement on one thing, agreement on others will surely follow.

The end of 1944 and the beginning of 1945 is a time when the change to The World Calendar can be made with ease because the old calendar glides into the new on the same day and date, Saturday, December 30, 1944. There is no time for delay.

It is earnestly urged, therefore, that all persons in favor of calendar reform bend their efforts NOW toward getting the United States to act on this matter by itself or with other governments in 1942 or 1943. The new time plan, The World Calendar, would bestow a *steadying and liberating influence* on our world and would remove from our lives the wanderings, irregularities and inconveniences of the present calendar.

Journal of

CALENDAR REFORM

January, February, March
1942

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LEAGUE OF NATIONS AND CALENDAR REFORM

By ESSY KEY-RASMUSSEN

Formerly in Charge of Calendar Reform at the League Secretariat

THE activities of the Communications and Transit department, one of the League's most active Technical Organizations, did not often arouse the curiosity of newspaper men; they were too technical to be good stuff for palatable "stories." Whenever Calendar Reform was discussed the picture changed, however.

In 1923 a new and original group of eminent experts joined the ranks of civil servants from different national transportation departments who composed the membership of the League's Communications and Transit Committee. The ecclesiastical garb of the newcomers immediately caught the eye of press photographers and reporters who soon found out what distinguished records their bearers possessed. They were: a learned Jesuit Padre by the name of Gianfranceschi, President of the Academy of Science of the Vatican and representing the Holy See; Professor Eginitis, Director of the Observatory of Athens (Greece), spokesman of His Holiness the Oecumenical Patriarch; and the Reverend T. E. R. Phillips, Secretary of the Royal Astronomical Society of London, representing His Grace the Archbishop of Canterbury.

Professor van Eysinga of the University of Leyden (Holland), a well-known expert on International Law, on the suggestion of whom the Communications Committee had decided to take up the study of Calendar Reform, explained to the three representatives of the religious authorities that the Committee was entrusted with the task of maintaining and promoting freedom of communications and transit. It had felt the necessity of arriving at unification in the measurement of space and time, in order to facilitate international communications and transportation. The Committee had been impressed by the difficulty arising in international economic life from the use of different calendars, and from the imperfections inherent in the Gregorian calendar, used by the majority of countries.

The Committee had considered that a preliminary consultation of high religious authorities was desirable in order to determine whether any difficulties of a religious nature would stand in the way of Calendar Reform. After deliberation, the three ecclesiastics agreed to a resolution adopted by the Committee according to which: "From the point of view of dogma strictly speaking the idea of the Reform of the Calendar, both with regard to the fixing of Easter and the more general question of the

reform of the Gregorian Calendar," did not meet with "difficulties of such a nature that they can be regarded beforehand as insuperable."

In spite of the cautious wording, this statement was rather promising, for it was clearly understood that the "reform of the Gregorian Calendar" referred to, might imply the adoption of a *perpetual calendar of 52 weeks* with *one supplementary day* (a day outside the weekly cycle) *in ordinary years* and *two supplementary days in leap years.*

Two reservations were made, however, one to the effect that no reform of the calendar, and in particular no decision regarding the fixing of Easter "is practicable without an agreement between the various high religious authorities concerned." The second restriction was worded as follows: "The changes in existing conditions involved by any reform are only justified if definitely demanded by public opinion with a view to an improvement of public life and economic relations."

As will be seen later, these two conditions ultimately became serious obstacles to the realization of practical results.

Having thus ascertained that there were no "insuperable" difficulties of a dogmatic nature, the Committee decided to continue the examination of the question of Calendar Reform, and set up a Special Committee of Enquiry under the chairmanship of Professor van Eysinga. Its other members were the three aforementioned representatives of high religious authorities, and M. Bigourdan, former Chairman of the International Astronomical Union's Committee on Calendar Reform, as well as Mr. Willis H. Booth (U.S.A.) in his capacity of President of the International Chamber of Commerce which had urged the convocation of a special congress to reform the calendar.

Thus the first step had been taken by the League of Nations to continue the work, initiated by several international bodies, with a view to rationalizing our present rather awkward means of measuring our daily time.

As for the text of the resolution, it may be doubted whether it was justified to subject not only the stabilization of Easter but the entire question of Calendar Reform to an "agreement between the various high religious authorities concerned." In the opinion of the present writer, the question of the *civil* calendar might well have been considered as a secular matter and kept separate from the question of religious calendars. There were excellent precedents for this approach; one was quoted by Professor Eginitis himself at the meeting referred to above. After having received the confirmation by the Holy Synod that there was no objection from the point of view of dogma and canon, the Greek Government discarded the Julian calendar in 1924, adopting the Gregorian in its stead, *for all civil purposes.* Subsequently the Congress of Pan-Orthodox Churches introduced the same reform *for the ecclesiastical calendar.*

The Special Committee was to take as starting-point for its delibera-

tions the conclusions reached by the Committee for Calendar Reform of the International Astronomical Union, and a resolution adopted by the First Congress of the International Chamber of Commerce, in 1921.

The latter resolution merely stated that the Congress approved the principle of convening, in the near future, a special congress at which "the ecclesiastical, scientific and commercial world" should be represented "for the purpose of adopting a perpetual and fixed calendar."

The resolution of the Calendar Reform Committee of the International Astronomical Union was accompanied by a comprehensive exposé of the whole problem. The conclusions were in favor of:

1) The adoption of a perpetual calendar of 52 weeks plus one or two supplementary days.
2) The division of the 364 days of the year into four periods of 91 days each, i.e., two months of 30 days and one of 31, without excluding an auxiliary division into periods of 14 and 28 days.
3) The beginning of the year to coincide with the winter solstice so that January 1 take the place of the day at present occupied by December 22.

The Committee also recommended that the festival of Easter be stabilized, but realized that this question was a matter which primarily concerned the religious authorities.

It is interesting to note that the Committee of the Union clearly pronounced itself in favor of maintaining the division of the year into 12 months, stating its reasons for doing so. As we shall see, much time, money and energy were ultimately wasted because the League of Nations Committee of Enquiry finally left the question, whether the perpetual calendar should have 12 or 13 months, open. The Committee of the International Astronomical Union was, in our opinion, wise in treating the stabilization of the Easter festival as a *secondary* question and in recognizing its religious character, whereas it stressed the importance of the reform of the calendar itself as the primary issue, without subordinating it to the approval of religious authorities. The Committee did this for reasons of policy, no doubt, although it fully realized the inconvenience to industry, commerce, transportation and educational institutions caused by the mobility of Easter, as well as the anomaly, from an astronomical point of view, of keeping this sole relic of the obsolete luni-solar calendar formerly used by the Hebrews.

The above conclusions of the Committee of the Union, together with the record of the discussions which preceded their adoption, were forwarded to all governments and to the religious authorities concerned for "remarks and suggestions," along with the resolution of the League of Nations Committee for Communications and Transit and the text of the aforementioned resolution of the First Congress of the International Chamber of Commerce.

The Special Committee at Work

The League's Special Committee of Enquiry held three sessions, in

1924, 1925 and 1926 respectively, and issued a comprehensive report.

Its activities attracted considerable attention on the part of both press and public. A great variety of calendar plans kept pouring into the files of the Secretariat, in Geneva. Some authors called in person, desirous of explaining the merits of their schemes to the Committee. This was not feasible, for there were several hundreds of them, and no "unfair" discrimination could be made. The Committee decided not to hear any individual authors of reform plans. This meant, at times, keeping close watch, for in their enthusiasm some of these energetic ladies and gentlemen went so far as to force their way into the room where the Committee sat. On one occasion I remember how Professor van Eysinga actually *bowed* a lady out of the room—she wanted the Committee to know that a well-known scientist had stolen her father's calendar scheme and subsequently attempted to murder her, as she was the only living being who knew about his crime.

The Committee asked the Secretariat to condense and classify all calendar plans received; it subsequently proceeded by elimination.

As the news that "the League of Nations was going to reform the Calendar" had traveled far and fast, representatives of the Protestant Churches in America and in Europe, of "Orthodox and Liberal" Jews and of a secular interest group asked for, and obtained, hearings.

The representative of the Protestant Churches, Dr. A. Keller, pointed out that 25 per cent of the world's Christian population belonged to these communions. He took the same stand as his Anglican, Roman Catholic and Orthodox colleagues had taken, i.e., that there was no absolute obstacle, on dogmatic grounds, either to calendar reform itself or to the stabilization of Easter. The Protestant Churches emphasized that the latter reform should only be adopted if it met with the agreement of all Christian Churches; for it was essential that all Christians celebrate Easter on the same day.

A strong note of opposition against any reform implying the introduction of supplementary days was struck by the eloquent rabbis from Paris, London, Vienna and Zurich, the British rabbi being at the same time the spokesman of the Jews in the United States. These brilliant champions of the observance of the Holy Sabbath, which according to them was the central creed of the Hebrew religion, impressed upon the conscience of the members of the Committee the hardships which would accrue to faithful Jews placed before the cruel necessity of choosing between their material interests and their religious duties. For the Jewish Sabbath which now always falls on a Saturday would, in case a perpetual calendar were adopted, start "wandering" over the entire range of weekdays. This would make its observance more detrimental to the business and professional interests of the Jews.

The Special Committee also heard the Director of the International Fixed Calendar League of New York,* Mr. Moses B. Cotsworth.

This extraordinary man who was going to play an important part in the calendar reform work from that time on, was born in York, England. He was for many years auditor of accounts for North Eastern Railway, a British railway company. As an accountant and a statistician, he had experienced the inconveniences of the Gregorian calendar and became an enthusiastic promoter of the perpetual 13-month calendar. When Mr. Cotsworth retired he settled in British Columbia (Canada) and subsequently spent a great deal of his time in the United States. He was fully familiar with American publicity and campaign methods, and knew how to use them. He possessed an unusual amount of energy, drive and perseverance.

Mr. Cotsworth, whose organization represented important business interests, was granted hearings, as an expert, on two separate occasions, on condition that he should not speak for or against any particular reform plan. While observing this restriction Mr. Cotsworth nevertheless did a good job for his 13-month plan, when exhorting the Committee not to pronounce itself in favor of any one system, as public opinion was not yet sufficiently educated. At that time the Committee was inclined in favor of the perpetual 12-month calendar for which strong sympathies had been manifested by replies received from governments, railway companies, educational authorities and business circles.

Mr. Cotsworth freely distributed impressive pamphlets, listing all the advantages of his 13-month fixed calendar, and did a good deal of lobbying.

In the meantime the Special Committee had supplemented the enquiry made to ascertain the opinions of the governments and the religious authorities by three more enquiries. The other groups whose reactions were investigated were: international organizations of recognized standing representing commerce, labor, agriculture, transportation, women, sports, and tourism; national educational institutions, both higher and lower; and finally the national chambers of commerce—the latter enquiry being conducted through the International Chamber.

The rich documentary material thus collected was not conclusive. The governments had no agencies at their disposal who were competent to handle so complex a question. Moreover they had only been asked to present "remarks and suggestions," and the communication received from the Secretary General of the League expressly stated that these would not be considered as "binding." In some cases the governments had consulted several authorities, both religious and secular; in others they had simply asked the national observatory or academy of science to give an opinion. When several authorities within a country were consulted, it happened

*The Fixed Calendar League later moved its headquarters to London.

that their conclusions were at variance and were forwarded to the League, as they stood. It is interesting to note, however, that all the replies received from governments which were in favor of a perpetual calendar clearly stated that they preferred the 12-month plan. The majority were interested in the stabilization of Easter, and no country desired to change the beginning of the year, so as to make it coincide with the winter solstice, as this reform would not bring any practical advantage.

As regards the religious authorities their attitude was, in two important instances, less favorable to a reform than it had appeared at the preliminary consultation with the three representatives. Whereas the Protestant and the Orthodox Churches had no objection to the stabilization of Easter, provided an agreement of all Christian communions was reached, and the Oecumenical Patriarchate even went so far as to accept a perpetual calendar if it were accepted by the other Christian Churches as well; the Vatican made a new reservation: that it would not be prepared to consider the question of fixing Easter, *except on the advice of an Oecumenical Council.* Furthermore, the Reverend T. E. R. Phillips reported to the Special Committee that the Anglican Church would not oppose the stabilization of Easter, if an agreement between the Christian communions were reached, but that the Canterbury Convocation was not in favor of the introduction of supplementary days.

The international organizations consulted were generally favorable to both reforms, and preferred the 12-month perpetual calendar. The educational authorities, who were only invited to give an opinion on the desirability of stabilizing Easter, almost unanimously stressed the importance of such a measure from the point of view of the planning of the curriculum of the spring semester. The chambers of commerce also emphasized the importance of this reform.

The Special Committee, when drawing up its report, had before it documentary material showing a rather strong public interest in both reforms contemplated which on the other hand had given rise to opposition from certain religious quarters and from a secular pressure group (International Fixed Calendar League).

The Committee which was composed of very cautious and prudent people with the exception of one member, Professor Eginitis, a "reformer," therefore "did not see its way to pronounce in favor of any group of reform schemes." It considered that "public opinion was not yet prepared to press for immediate action," and recommended that the governments set up national committees composed of representatives of the different interests concerned to investigate the question further.

As regards the stabilization of Easter, the Committee stated that this reform was unanimously asked for by both governments, educational authorities, commercial groups and transportation enterprises. Because

of the attitude of the Vatican, it could not, however, make any further recommendations in the matter, having beforehand placed the decision in the hands of the religious authorities.

When the Communications and Transit Committee examined the result of the work of the Special Committee, one of the members of the former expressed an opinion which seems to the present writer very well founded. He said that all reforms of the same character as that of calendar reform, such as the introduction of the decimal system, the reform of spelling, etc., had always been the result of government action. If they had had to wait for public opinion to ask for them, they would never have been realized. This is all the more true where public opinion is confronted with several alternative solutions of an intricate problem of this nature.

It was decided, however, to forward the Special Committee's report, listing the respective advantages and disadvantages of three groups of reform schemes (the simple reform, consisting of a mere equalization of the quarters, and the 12- and the 13-month perpetual calendars) to the governments and to ask them to report to the League of Nations concerning the work of the National Committees, the creation of which was recommended in the report.

(In a following article it will be explained how the National Committees were formed and what part United States citizens played in the development of the League's work.)

ALL HOLIDAYS BUT THREE BANNED BY KENTUCKY

In *New York Herald Tribune,* March 13, 1942

FRANKFORT, KY., March 12—All legal holidays in Kentucky except Independence Day, Labor Day and Christmas were abolished for the duration of the war by a bill that Governor Keen Johnson signed today.

The bill was passed in the General Assembly as one designed to enable more work to be done. It becomes effective May 31.

THE MILWAUKEE SOCIETY OF ACCOUNTANTS APPROVES THE WORLD CALENDAR

THE MILWAUKEE SOCIETY OF ACCOUNTANTS at its regular meeting held at the LaSalle Hotel on November 11, 1941, after due consideration,

RESOLVES, that after a thorough discussion of the merits of the New World Calendar, it heartily endorses this plan and gives its full moral support to this change in our calendar and earnestly hopes for the complete success of the Association striving for this beneficial change.

MILWAUKEE SOCIETY OF ACCOUNTANTS
NORBERT N. FISCHER, Secretary
December 22, 1941

CALENDAR REFORM AND THE NATIONAL ACADEMY OF SCIENCES

By Dr. William E. Castle

University of California

(From *Science*, February 20, 1942)

MANY PERSONS think that our present calendar has certain defects which could easily be remedied. The chief ones are (1) that a particular day of the month occurs in successive years on a different day of the week, making necessary a wholly new calendar each year, and (2) that the length of the months is not uniform but varies from 28 to 31 days. These two defects make the arrangement of schedules for industry and education difficult and temporary only.

Defect (1) could be remedied in a very simple way. The solar year, as recognized in our present calendar, consists of 365 days, or in leap years of 366 days. Neither period is divisible exactly into seven-day weeks. Fifty-two seven-day weeks make 364 days. If the 365th day is not included in one of these 52 weeks, but is considered an *extra Saturday*, or simply a *Year Day*, a holiday, the new year will begin on Sunday always. The 366th day of leap years can be used in a similar way as an *extra Saturday*, or *Leap-Year Day*, a holiday in the middle of the year, without disturbing the occurrence of a particular day of the month always on the same day of the week.

Two different proposals for calendar reform which have been widely discussed in recent years remedy defect (1) in this same simple and sensible way. But they differ in the way they deal with defect (2).

A proposed 13-month calendar would have each month consist of exactly four weeks. An objection which has proved fatal to this proposal in popular esteem is that the year would not be divisible by months into quarters and the familiar 12 months would have to be abandoned.

A less radical proposal is known as The World Calendar of 12 months and four equal quarters. This retains the familiar month names but adjusts their lengths so as to make them as nearly equal as possible. Each quarter begins on Sunday and ends on Saturday. It contains 91 days. There are 30 days in each month except the first month of the quarter, which by reason of having a fifth (the initial) Sunday has 31 days. The number of weekdays is the same in every month, 26.

From a wish to ascertain the opinion of a body of eminent scientists upon the desirability and practicability of the proposed World Calendar, an informal post-card questionnaire was recently sent to each member of the National Academy of Sciences. Replies were received from 168 members, more than half of the entire membership.

One question was worded, "*Do you consider the adoption of a revised World Calendar of 12 months and equal quarters, as outlined by The World Calendar Association, to be desirable?*" The answers were "*Yes*," 128 (76 per cent), "*No*," 17 (10 per cent), "*Undecided*," 23 (14 per cent).

Another question was worded, "*Would you consider it practicable for the United States to begin the use of such a calendar on January 1, 1945* [which will be a Sunday in our present calendar] *in collaboration with other governments?*"

The answers of the 128 who favor The World Calendar were "*Yes*," 74 (58 per cent), "*No*," unless the war ends soon enough, 54 (42 per cent).

There can accordingly be no doubt about what would happen in calendar reform, if the scientists had their way.

A PERPETUAL CALENDAR

By ELISABETH ACHELIS

President of The World Calendar Association

(From *The Journal* of the Royal Astronomical Society of Canada, January, 1942)

IN the issue of this *Journal* [Royal Astronomical Society of Canada] for October, 1941, Mr. C. E. White has an interesting article on calendar reform, in which his conclusions are:

1. The World Calendar of 12 months and equal quarters is "much to be preferred" to the Eastman calendar of 13 months.

2. The World Calendar, however, should be modified so that the continuity of the seven-day week is not interrupted by the insertion of the World Holiday, December 31 (or *Y*), at the end of the year—in other words, the "perpetual" aspect of the calendar must be abandoned.

Mr. White's chief interest, of course, is in what he calls "mental calendars"—mathematical formulae that will calculate day and date for any year. These formulae are outside the sphere of the average layman, and at any rate would be simplified if the perpetual World Calendar were in use, so that I should like, in this article suggested by the editor, to dispose of Mr. White's objections to the intercalary World Holidays.

To obtain a better understanding, a brief review of early calendar history will shed light on the development of the week with its seventh day of rest. For it was only the Constantinian change in 321 A.D. that introduced the seven-day week into the Western civil calendar, transforming it from a stable one (every year the same) to one of instability (every year different). The new time-measurer, the week (familiar to the Semitic people from ancient times), is the reason for our calendar's inconsistencies. Yet, notwithstanding these vagaries, the week has brought to civilization many ethical, religious and sociological benefits.

Returning to the origin of the calendar, one reads in the first chapter of Lancelot Hogben's *Science for the Citizen:*

The recognition of the passage of time now became a primary necessity of social life. In learning to record the passage of time man learned to measure things. He learned to keep account of past events. He made structures on a much vaster scale than any which he employed for purely domestic use. The arts of writing, architecture, numbering, and in particular geometry, which was the offspring of star lore and shadow reckoning, were all by-products of man's first organized achievement, the construction of the calendar.

Farther on is this significant statement:

Science began when man started to plan ahead for the seasons, because planning ahead for the seasons demanded an organized body of continuous observations and a permanent record of their recurrence.

Everything that we know and all that we enjoy and use today had its beginning, then, with the calendar. The first constructive and orderly calendar, according to the late Professor James H. Breasted, was that of the Egyptians, introduced in 4236 B.C., which he claims "is not only the earliest fixed date in history, but also the earliest date in the intellectual history of mankind."

The solar calendar of the Egyptians was based on the 365-day year, arranged into a convenient division of 12 months, further subdivided into three groups of 10 days each. The remaining five days were added at the end of the year and these were zealously guarded by the priesthood. Although the Egyptians knew the solar year was actually a quarter of a day longer than 365 days, they did not put this knowledge into use.

Other calendar revisions in chronological order were the Julian, Augustan, Constantinian and Gregorian—all of them improvements based on the solar calendar of 12 months that contained a 365¼-day year with an accumulated 366th day inserted at intervals. The 12 months of the solar calendar are completely divorced from the earlier moon-months of 29 and 30 days. It was the total separation of moon-months in the earlier lunar calendars and the more conveniently arranged 12 months in the solar calendar, free from astronomical association, that were the outstanding features of the Egyptian reform.

The Julian change, based on the Egyptian system, made it necessary for 10 days to be distributed more or less evenly throughout the old lunar calendar of the Romans, whereby the latter was transformed into a solar one in harmony with the seasons. But the Julian calendar, like its predecessor, had no week, having instead Kalends, Nones and Ides. The added 10 days resulted in the irregular length of months that we have today.

The legend that Augustus lengthened his month, August, to 31 days, shortening February to 28 days, is proved to have no historical foundation if we read the historians, Macrobius and Censorinus.

Julius Caesar introduced the regular leap-year day (the accumulated one-quarter day) every four years, which rule, however, was misinterpreted by the priesthood. The subsequent Augustan reform was made, therefore, to amend the leap-year rule, which necessitated the abandoning of all leap years between 8 B.C. and 8 A.D. It was an interesting coincidence that this change should have occurred during the transitional years from pagan to Christian chronology although, of course, this fact was not known at the time.

The Julian reform, although it improved the previous Egyptian one by giving the calendar a better distribution of the five or six days at the end of the year, brought about new irregularities in the arrangement of the calendar, by which the smooth and regular order of its earlier

prototype was lost. The solar calendar with its leap-year day was now firmly established in Europe and marked a distinct epoch in the progress of the calendar. The Constantinian change, as already stated, added the week to the other units that already existed in the solar calendar.

The Gregorian revision of 1582 A.D., in general use today, further amended the leap-year rule. This was because in the intervening 1,600 years scientists had discovered that the year was 365 days, 5 hours, 48 minutes and 46 seconds long—somewhat short of 365¼ days. The correction resulted in a more scientifically accurate leap-year rule: every fourth year was to be a leap year but century years must be multiples of 400 in order to be leap years. To accomplish this end, 10 days were dropped from the calendar. Thus—theoretically—everyone became 10 days older according to date as Thursday, October 4, was followed by Friday, October 15.

In the new proposed calendar Mr. White fears that, under a perpetual calendar system (every year the same), certain sects, in their interpretation of the continuity of the week since creation, will discover that their seventh day of worship will fall not on a Sabbath or Sunday in The World Calendar but on a Tuesday or Wednesday. In this case, he warns, business will get a setback and even the wheels of the factory may stop. Does Mr. White realize that for many centuries Jewry has celebrated its New Year in September or October in our calendar instead of on January 1—and there has been no economic or business crisis? The Sabbatarian has closed his shop or remained away from work on Saturday for years, even in localities where ordinances forbid labor on Sunday which might compensate for a possible economic loss. No disastrous results followed. The civil world goes on notwithstanding specialized groups.

Civilization requires the civil calendar to be stable in its arrangement, more convenient, regular and harmonious than is the present Gregorian system which we are using. The insufficient revision suggested by Mr. White, wherein the calendar would still shift from year to year, is not one of progress.

Those who still advocate the shifting calendar do so on the assumption that the seven-day week from remote antiquity has continuously been an unbroken chain of seven days. It is indeed a bold assertion to make when one considers that there have been five great changes of the solar calendar. And when, in addition, one considers that the old Hebraic calendar also underwent changes* (ably described by Dr. Julian Morgenstern, who divides these reforms into Calendars I, II and III), it is reasonable to assume that these various changes were of a thorough-going

*Hebrew Union College *Annual*, 1924, and abstracted for *Journal of Calendar Reform*, Vol. 2, 1932, p. 111.

nature, from one system to the transition of the second and then to the third.

Another well-known scholar, Rabbi Martin M. Weitz, referring to the ancient Hebrew calendar, states the following:

> The Sabbath evolved from an *irregular* and fourfold monthly experience to a *regular* weekly event. . . . If it [The World Calendar] sanctifies the week additionally in that it can reintroduce an ancient Jewish practice—a *48 instead of 24 hour* "coverage" for major rest-days and festivals, it may well be time to lengthen again the one-day and one-week festivals by one day for each. Thus Passover would be celebrated by *all* for eight, not seven days, and New Year's, for two, not one days. Orthodox Jewry celebrates eight and not seven days for Tabernacles and Passover, and two not one, for New Year and Pentecost, in order that Jewry all over the world shall be able to celebrate these festivals simultaneously.*

It was Constantine the Great who changed the day of worship from a Saturday to a Sunday, and when the change was made from the seventh day of the week to the first day there must have occurred somewhere an eight-day week. No one, therefore, can maintain the argument of "Sabbath continuity." Christ said, in condemning a too rigorous observance, that "the Sabbath was made for man, and not man for the Sabbath."

The claim, then, of an unbroken continuity of the week since time immemorial is decidedly doubtful.

To meet the objection of an interruption of the continuity of the week, a leap-week calendar has been suggested, withholding the extra 365th and 366th days until these have reached a full week and then inserting the extra week into the calendar every five or six years, or two weeks in eleven years. Such a calendar, however, would have continuous short or long years and wandering seasons. The League of Nations reported that such a proposal is "inferior to the existing calendar and cannot be considered at all."

Of vital importance to modern calendar reformers who advocate a perpetual calendar are the one or two intercalary days conceived by the brilliant Italian scholar and priest, Abbé Mastrofini. It was he who introduced the idea of an extra day at the end of every year and another in leap years in a 364-day calendar-year. It was the only way our calendar could be made stable, and the Roman Catholic Church may well be proud of its brilliant son.

Calendar revision in our modern day is notably different from past reforms. The movement for a modern calendar has now expanded into a world calendar that embraces all groups, nations and peoples.

In early days the calendar was the prerogative of scientists and priests since these composed the cultural and intellectual world. The public at large was still ignorant. With the invention of the printing press, however, knowledge became available to the people, so that today the civil

*Journal of Calendar Reform, Vol. 7, 1937, pp. 180, 187, 188.

calendar is no longer of moment only to one or two specialized groups.

The calendar revision for our age, then, which blends the best of the old with the best of the new, is the adoption of a perpetual civil calendar, the new World Calendar of 12 months and equal quarters. It is a simple plan indeed. It calls for no such complicated mathematics as appear in Mr. White's article. His complicated calculations are clear evidence of the unavoidable difficulties in any calendar that changes from year to year. It is impossible for it to be otherwise. How amazing that people are so patient and tolerant, clinging to a time-system that is so inadequate!

Common sense and reason call for a calendar that is every year the same. We certainly would not tolerate a clock that always changes. Why, then, be so tenacious of a changeable calendar?

The perpetual World Calendar of 12 months and equal quarters, which we are happy to learn Mr. White prefers much above any 13-month calendar, is arranged on a simple plan of 31, 30, 30-day months in every quarter, giving to each of these quarters an even 3 months, 13 weeks, 91 days. Each month has 26 week-days plus Sundays. Every first month in the quarters begins with Sunday, every middle month with Wednesday and the last month with Friday. Considering Sunday as the first day of the week, the *first* Sunday of each month in every quarter would always fall in order, on the 1st, 5th and 3d of the month; 1, 5, 3 would thus be key numbers. This would be unalterable—as reliable as are the 60 seconds, 60 minutes and one hour in our 12-hour clock, which repeated gives us the 24-hour day. I do not agree with Mr. White's proposal to begin the week with Monday, the customary second week-day, and I decidedly question its practical value. There is no reason to change the order of the week by beginning it with Monday thereby making Saturday the sixth and Sunday the seventh day of the week. This *would* create "confusion, worse confounded."

The one or two intercalary days, the 365th and 366th days—the new World Holidays—make it possible not only for the calendar-year to begin always on a Sunday, the first day of the year and week, but for the first Saturday as well to fall always on the seventh day in every new year. For the first time Saturday will be stabilized in its proper place; no longer will it fall on the first, second, fifth or sixth day in each new calendar-year as it does now.

The great advantage of this new time-plan, The World Calendar of 12 months and equal quarters, is that the various time-units are perfectly coordinated. The day, week, month, and to a large extent the season, all agree at the end of every quarter and, of course, at the finish of every year. It matters little on what particular time-unit any organization bases its accounts. The time-periods all agree. They are of the same value. And this can be accomplished with no drastic upheaval. There

are only one or two days' difference in only six months, between February 28 and September 1. Anniversaries may well retain their original dates as well as secure their week-days.

Now what about that moot question of the one or two extra days? It has within recent years been approved by the Protestant Episcopal Church, the Council of Bishops of the Methodist Church, and the Universal Christian Council for Life and Work which counts among its members representatives of the non-Roman—Eastern Orthodox and Protestant—Churches. The Moslem Government in Turkey and for international purposes Moslem Afghanistan have given it their approval. And the Roman Catholic Church has frequently stated that there exists no dogmatic objection to calendar revision.

We consider the extra World Holidays, falling every year on an extra Saturday after December 30—the Year-End Day—and in leap years on another extra Saturday after June 30—the Leap-Year Day—as offering an unusual opportunity to bring together nations and peoples all over the world in greater harmony, amity and unity. And in our present war-torn world is this not of vital and tremendous importance?

The spiritual significance of uniting the whole world on the World Holiday every year (another in leap year) is of far greater value and benefit than the unbroken continuity of the seven-day week, which at best is a most questionable contention.

The new civil World Calendar is one complete and harmonious unit. It always begins with Sunday, the day of the Lord's Resurrection, and is rounded out by the Sabbath, the day of rest, with the Year-End Day "World Holiday," the day of world unity, linking the two together by a bridge of friendship.

Taking the Bible as our inspiration and guide, the World Holidays in their cumulative effect may well be likened to the symbolic leaves of the tree of life that are for the healing of nations. I fully believe that the uniting and healing World Holidays will become one of the greatest influences for increased good will and understanding among us all and with every one of us, irrespective of nation, creed, race or color.

THE CALENDAR RAISES MONEY

EDITOR'S NOTE: Here is an ingenious method of raising money for church work as submitted by Mrs. Meredith N. Stiles of Longmeadow, Massachusetts. Other churches please take notice.

THE WORLD CALENDAR with all its component parts is used as the basis for this plan. One woman is asked to contribute $10.00 and she represents the calendar year. The next four ladies approached give $5.00 each for the four quarters. Two dollars and 50 cents is next collected from 12 of the church women who are considered the months. Representing the weeks, the next 52 ladies are invited to send in $1.25 each. And if you still have 365 individuals left you request them to give but 75 cents each. And so on down through hours, minutes and seconds. In this way a pledged quota of say $500.00 could very easily be met without too much intensive work.

STUDY PROGRAM

The World Calendar as a Subject for Investigation and Discussion in High Schools and Colleges

By Dr. Clyde R. Miller

Associate Professor of Education, Teachers College, Columbia University

WITH the growing interest on the part of business, civic and religious groups in The World Calendar of 12 months and equal quarters, it would appear that this subject is one that could be used for profitable study and as a refreshing addition to the roster of discussion topics in secondary schools and colleges.

Certainly there is no question as to the importance of investigating The World Calendar. This improved method of reckoning time has warranted the advocacy of important bodies all the way from the governments of 14 nations through the American Association for the Advancement of Science, the National Education Association, General Federation of Women's Clubs, not to mention the support of such individuals as Dr. John Dewey, Dr. James Truslow Adams and Dr. James Rowland Angell.

Of the suitability of The World Calendar as a subject for study and discussion there can also be no question. This subject is part of a much broader problem, that of habit and the affirmation of usage on the one hand as against innovation and evolution on the other.

Quite aside from the matter of the superiority of The World Calendar over the Gregorian calendar is the fact that study of the arguments affirming this superiority has profound educational values. First, such study makes it necessary for students to survey the history of calendar making, and this involves to a surprising extent a survey of the history of the development of scientific method, as Lancelot Hogben so well reveals in his *Science for the Citizen.* In the second place, this study causes young people to employ in their own thinking the scientific method. In considering the history of calendar making and calendar improvements they make an objective non-controversial approach in a field once marked by high controversy. Thus they learn the value of this approach, learn to think scientifically, objectively about today's controversial issues which can be solved only by a combination of the scientific method and a passion for improving the conditions under which people live and work.

Of equal significance is the fact that The World Calendar is still another step toward understanding and cooperation among peoples. More than four years ago, when the degree of chaos into which the world was to be thrown was not yet clearly seen by many, this idea was developed in

an article by Mrs. Rowland Hill Latham which was reprinted in the *Journal of Calendar Reform.** I can think of no way to improve upon her thought:

"The movement for a World Calendar has an importance beyond the calendar itself. . . . Many of us are disturbed . . . over animosities between nations, races, religions and cultural ideologies. The world needs an international sense—a commonsense—that will lessen these dangerous emotions. This commonsense within the commonwealth of mankind can only overcome enmities if it be constructive. Attention should be diverted from rivalries to mutual effort and cooperation, however simple is the objective in view, and the movement in favor of The World Calendar is drawing together leaders in church and state, who may differ from one another over many other affairs of life. A calendar that is convenient for all to use makes for reconciliation."

Specifically, the study of The World Calendar and calendar problems in general fits into several courses in both the secondary school and college curricula. Since so much of the record of past events is intertwined with calendar development, this study finds an appropriate place in history courses. Most persons know, of course, that February 22 is not the true anniversary of George Washington's birth, that it is only because of an adjustment made at the time of the adoption of the Gregorian calendar that it has come to be celebrated then. But there are much more significant relationships between the calendar and history. The calendar as we know it and live by it today is a direct descendent of the Egyptian calendar, devised some 6,000 years ago for an agricultural civilization dependent upon knowing the time when the Nile would flood. When Egypt declined and Rome ascended to a dominant position in the Western World, the Egyptian solar calendar was wedded, so to speak, to the lunar calendar with which Rome had started. The improvements made under the orderly Julius Caesar parallel closely the history of the time.

The importance of a rational, perpetual calendar in the field of commerce recommends The World Calendar for study in elementary and high school mathematics and college courses in business administration, economics, finance, statistics and government. Here its money, time and effort-saving features deserve examination. Its usefulness as a topic of discussion recommends it also for courses in public speaking.

Rich supplementary reading on this subject suggests itself. It may be found in every well-stocked library and The World Calendar Association stands ready to supply additional reading matter free of charge to interested teachers and students.

Besides study through supplementary reading, the subject can be used as the basis for individual papers, theses and speeches. The round-table

*Vol. 7, p. 154.

method of informal discussion may also be used. Various aspects of the subject—such as The History and Development of the Calendar, The Calendar and Economics, and The Means of Adopting a New Calendar—may be assigned to various individuals.

But whatever method of study is selected—classroom or round-table discussion, written paper or speech—the same general plan of investigation would be followed. First, of course, it is necessary to trace the calendar's frequently haphazard and unscientific development from its inception. Perhaps no better survey can be found within the covers of one book than that in P. W. Wilson's *The Romance of the Calendar* (W. W. Norton & Co., Inc.). Here the author sets forth the essential facts that bear on mankind's long struggle to understand and measure time. He traces the calendar we now use from its beginnings in Egypt to the present time and includes descriptions of other calendars as well—those of the American Indians, Mayans and certain South Seas cultures. Many phases of calendar development touched upon in *The Romance of the Calendar* have been made the subject of integrated studies which have appeared in the *Journal of Calendar Reform.* This has been published for the last 11 years. Copies and bound volumes are available in many college and public libraries.

Questions for which the student should attempt to find answers from his reading on the history of the calendar include these:

For what purposes and for what types of civilization were the first calendars devised?

How did the calendars of Egypt and Rome resemble the present calendar? How did they differ? How many months did they contain? Were they solar or lunar calendars? Why did they become unsatisfactory?

What was the arrangement of the Julian calendar? How was this arrived at? What was it designed to accomplish?

What happened to the interpretation of the Leap-Year Rule under Augustus?

What effect did the introduction of the week into the calendar have upon it?

Why were the Gregorian adjustments necessary? What was the nature of these adjustments?

Once the history of the present calendar has been traced, many of its shortcomings become obvious. These, as they affect business, labor, education, religion, government and science, have also been studied in detail by writers in the *Journal of Calendar Reform.* Another excellent source of material is *The World Calendar* (G. P. Putnam's Sons), which is a collection of addresses and dissertations by Miss Elisabeth Achelis, President of The World Calendar Association. A survey of calendar failings in elementary terms is contained in *The World Calendar . . . A New Calendar for a New World,* a booklet published recently by the Association. "Why Reform the Calendar?" is a symposium by many leaders in the various fields affected and throws additional light on the shortcomings of the calendar.

Questions that the student should ask in regard to the many and

varied difficulties produced by the present calendar include the following:

What effects do we feel today of the calendar changes made in the time of Pope Gregory XIII?

In what respects has the growth of commerce added to difficulties produced by the calendar?

What are some of the more important difficulties caused by the present calendar? What is the importance of the part played by its uneven quarters? By the lack of incidence between days and weeks and the month? By the wandering date of Easter? By months of unequal length? By holidays which fall on Sunday? By holidays and anniversaries which wander through the week? What is the effect of these things in the field of business? Government? Religion? Science? Education? Other fields?

What is the measure of calendar difficulties in personal living? Keeping and comparing of statistics? Paying of wages, dividends and interest? Lending and borrowing of money? Making and fulfilling of contracts?

Having traced the history of the present calendar and considered its inadequacies as well as any strong points which it may have, the student should next give thought to the various proposals for improving it. For the history and nature of these he should not only consult the sources mentioned heretofore, all of which explain the nature of The World Calendar and some of which describe other proposals for calendar reform, but also a complete work, *The Calendar and its Reform* (Gall and Inglis, London) by F. A. Black.

Questions that the student should ask about the various proposals for calendar reform should include the following:

What are the principal plans for calendar reform in existence today? What are their important features? In what respects do they differ? Which have gained and which have lost favor?

What are the principal criticisms that have been made of the so-called Thirteen-Month Calendar?

What are the principal criticisms that have been made of The World Calendar?

What are the advantages of a 12-month revised calendar over one containing 13 months? The advantages of a 13-month calendar over one containing 12 months?

By what means does The World Calendar overcome the handicaps of uneven quarters? Lack of incidence between days and weeks and the month? Wandering date of Easter? Months of unequal length? Holidays and anniversaries which fall on Sunday and wander through the week? How does the 13-month calendar attempt to solve these difficulties?

How is it proposed to put The World Calendar plan in effect?

Analysis of the material gathered by the method outlined cannot fail to lead to an understanding of the reasons advanced for calendar reform. An understanding of these will be accompanied by a growth, on the part of the student, of historical and scientific perspective. Only as such perspective develops can any scientific reform become sufficiently understood.

ARCHBISHOP RUIZ Y FLORES

By Dr. Joaquín Gallo

Chairman, Comité Mejicano del Calendario Mundial

WITH extreme regret I announce to the membership of The World Calendar Association the death in Morelia, Mexico, on December 12, 1941, of His Excellency, the Most Reverend Leopoldo Ruíz y Flores, Archbishop of Morelia, Apostolic Delegate and Primate of Mexico, and member of the Foreign Advisory Committee of The World Calendar Association. He was beloved by all who knew him.

Born in Amealco, in the State of Querétaro, November 3, 1875, he was early selected for the Church. His family was among the first Spanish settlers of Mexico. He obtained his Doctor of Theology degree at the Pio Latin College in Rome, and when he came back to Mexico was appointed head of Tacubaya parish. Later he became Bishop at León in the State of Guanajuato, and on January 12, 1912, he was elevated to the Archbishopric of Guadalajara. His Holiness, the Pope, appointed him his Delegate to Mexico in 1929, from which position he resigned in 1937.

Archbishop Ruíz was exiled from his country on several occasions during the difficulties between Church and State and he lived first in Chicago and later in San Antonio, Texas. From this vantage point he continued to carry on his duties, receiving reports and visitors from his native land and issuing pronouncements of Church policy to his Bishops. During the Presidency of Emilio Portes Gil, however, he returned to Morelia and on February 14, 1938, four thousand persons attended solemn pontifical mass in the famous, old Guadalupe Basilica to witness the investment of Archbishop Ruíz with the Pontifical Pallium. The Pallium, a band of white wool which has been blessed by the Pope, is worn over the shoulders. With the placing of the Pallium, the Archbishop was finally confirmed as head of the Catholic Church of Mexico.

It was most significant that the event should take place at Guadalupe for through his long ministry the Archbishop was particularly devoted to the Virgin of Guadalupe and his death occurred December 12, the day dedicated by the people of Mexico to the Virgin of Guadalupe.

Archbishop Ruíz became a member of the Foreign Advisory Committee of The World Calendar Association in 1938. In his letter of acceptance dated June 17, 1938, he wrote: "It is with great pleasure that I accept the high honor of member of the Foreign Advisory Committee, because as you know since I learned of your purpose conducted in such a proper way it has had my whole approval, and so I am glad to show with this acceptance my sympathy."

His knowledge of history permitted him to understand the problems of

the calendar and its need for reform, for he once said: ". . . your project and efforts for the establishment of the new World Calendar seems to me worthy of all sympathy. . . . It is a step for promoting a sane cosmopolitan union between all the nations of the world."

Commenting on the acceptance by the Most Reverend Ricardo Pittini, Primate of the Indies and Archbishop of Santo Domingo, of the chairmanship of The World Calendar Committee of the Dominican Republic, he said: ". . . it would be convenient if His Excellency the Archbishop of Santo Domingo would present to the Pope an official letter of The World Calendar Association explaining how many nations are ready to adopt and enforce the reform that it has proposed, asking His Holiness to give his approval.

"I think that this reform does not constrain the Catholic Church to change her liturgical feasts, though the fixed date for Easter would be very advantageous in many ways."

I have known His Excellency since 1898 when he was at work in his original parish of Tacubaya, changing the small old church into a large and beautiful building. His good work and his charity throughout his long life made him one of the most illustrious men of the Catholic Church in Mexico.

YOUR 1942 HOLIDAYS

New York (N. Y.) *Rockefeller Center Magazine*, January, 1942

HAVE you given any thought to when your 1942 holidays will fall? Are you going to have long week-ends, or will major holidays break in the middle of the week, as did the Christmas and New Year's just passed? The World Calendar Association in the International Building has dug up this information for us, and we hereby hand it on to you.

Lincoln's Birthday will come on a Thursday in 1942. That means a break in the week, and another loose-end Friday to be reckoned with. Washington's Birthday comes on a Sunday, which means we have to celebrate the holiday on the following day, February 23. That makes a nice long week-end, though—too bad it isn't the same every year! But this cannot be, under the present shifting calendar, the Association points out.

Memorial Day and Independence Day both come on Saturday, which is fine for those who don't usually have Saturday off (although most of them gain only a half-holiday), but it plays havoc with most retail businesses, which regard Saturday as their best day. Labor Day, which is always on a Monday, comes this year exactly a week later in September than it did in 1941, which illustrates how the holidays can jump about. (Incidentally, the early Labor Day in 1941 hurt business for the men who run resort hotels or depend on resort trade, because it cut the vacation season short.)

Columbus Day comes on a Monday in 1942; this is fine. Thanksgiving Day has been stabilized at last (we hope) as the fourth Thursday in the month, so it'll be on the 26th this year. And Christmas and New Year's come on Friday, which isn't so bad—unless you have to come in for a half-day on Saturday.

Now, under The World Calendar of 12 months and equal quarters things would be different, the Association points out. The holidays could be stabilized for all time on the same day of the week and date of the month.

TIME-SENSE

A Review by P. W. WILSON

TIME AND ITS MYSTERIES, ***Series II: Four Lectures Given on the James Arthur Foundation. New York University Press, 1940***

ON March 24, 1938, James Arthur, the eminent horologist, died at the age of 88. He bequeathed a fine collection of time-pieces to New York University and founded a lectureship on "Time and Its Mysteries." The latest four of the lectures are included in this brief but fascinating volume.

The lecturers were the late Daniel Webster Hering, for many years curator of the James Arthur Collection, William Francis Gray Swann of the Bartol Research Foundation of the Franklin Institute, John Dewey of Columbia University and Arthur H. Compton of the University of Chicago. It will be agreed at once that here are authorities who have won the right to an opinion on the Universe.

The lectures are interesting, and for two reasons, negative and positive. On the one hand, these powerful minds fail to put some of what they want to say into words. On the other hand, what they can put into words is well worth saying.

Dr. Swann's theory that Time is a sort of fourth dimension is debatable. But what does it mean? If a person wishes to talk of color as a fifth dimension, and of sound as a sixth dimension, and of smell as a seventh dimension, so be it. But such a use of the term, dimension, destroys the accuracy of language. Dimension means a measurement of line in a certain direction —popularly called length, breadth and height, each at right angles to the other. In Time there is no such geometrical direction. Time is thus of significance as one concept—dimension is only significant because it suggests a different concept.

Some of the philosophers will retort that this is merely returning to Euclidean exactitudes and ignoring the relativities of Einstein and his school. Not at all. A letter of the alphabet is of use because it is just a letter and nothing else, but this does not deny us the right to combine letters into words. All that the mathematician and the physicist are studying—the movement of matter, its change as it moves, our perception of this movement and the fact that we who perceive are ourselves in motion—is to be regarded as language for which the older geometry wrote the vocabulary. A straight line is still the shortest distance between two points presumed to be at rest, and twice two are still four.

Defining Time is like the story of a school-girl told by Dr. Hering who was shown a familiar object by her teacher and asked to say in words what it was. She looked at it in silence and then replied, "That's a can'le-

stick," and that was all she could be persuaded to say about it. So with Time and its mysteries. Just as that girl knew what to do with the candlestick which she could not describe, so do we use Time as a factor that we cannot define. We know, for instance, that Time associated with distance results in what we call speed, and although there is little of astro-physics on the race track, they use watches to the split second.

Much of this book is devoted to the progress of the Time-sense in Man. Among primitive races there was little of tomorrow and little of yesterday. They had no knowledge of dated history and geology.

We cannot agree, however, that the significance of the calendar has been on that account overestimated. On the contrary, that significance is the more interesting because the calendar was the first beginning, and a very early beginning, in that progress towards a Time-sense which so greatly impresses these lecturers. Man watched the sun, moon and stars, the variations of light and darkness, heat and cold, the tides, and arrived at an idea of some kind of time-table in the universe. Thousands of years ago, his estimate, let us say, of the length of the year in terms of days and parts of days was amazingly accurate. The astronomers, at any rate, in Babylon were as intent on precision as the astronomers at Washington, and, considering the means at their disposal, they were as successful in attaining it.

Time has always been measured by Man, and in the essentials of this measurement there has been no difference from millennium to millennium. When the activity of Man was largely agricultural, measurement of Time was in units suitable to the seasons, the months and days. The calendar was a slow-moving camera. When Man wishes to catch a train, his calendar, including his clock, is adjusted to that necessity. The camera clicks more quickly.

The age of a pine in California is reckoned by the rings in the section of its wood and each ring represents a year. The speed of light is 186,000 miles a second and it is determined by mirrors revolving so quickly that the eye cannot follow them. But the growth and the speed are similar in essentials, and so are the ways of reckoning them.

What we are seeing is thus the necessity for smaller subdivisions in the reckoning of Time. We have in this book an interesting account of Galileo's clock. In its day, it was quite a marvel but no such clock was adequate for navigation. A modern chronometer is made to keep correct time within one second per day for a period of six months. For a month's voyage along the equator this would mean an error in the ship's position of less than eight nautical miles. For a day's run of 400 miles by a liner across the Atlantic, the error would be only about 130 feet. As Dr. Hering in his picturesque way put it, a gunner aiming a projectile at a range of 400 miles would be complimented if he got within 130 feet of his mark.

If the *Carpathia* was able to rescue survivors from the *Titanic*, it was due simply to the fact that on both vessels the chronometers were effective.

Mechanical means of ascertaining time are now applied even to cooking. Not only the old sandglass for determining how long an egg should be boiled, but thermostats of every kind that turn on and turn off the heat are in use. Naturally, the scientist in his laboratory uses such devices, refined to a scarcely believable exactitude. Average variations of these clocks are no more than a 500th of a second in a year. When we take into consideration the safeguards that have to be applied against atmospheric influences, this is indeed a marvelous result.

The philosophers discuss the age of the Earth. The Solar System furnishes no unit of time longer than the Precession of the Equinoxes and this is only 26,000 years. Dr. Compton describes what he calls the uranium clock. Here is a metal that gradually disintegrates into baser metals ending with lead. One per cent of uranium becomes lead in one hundred million years. Suppose, then, that a rock contains 10 per cent of lead to 90 per cent of uranium, it follows that disintegration must have been going on for a thousand million years. Apparently the limit of the Earth's age, so estimated, is ten billion years.

With regard to the future, Sir James Jeans allows Man an expectancy of life extending over a million million years. When we consider that the annals of civilization lie within a period of, say, ten thousand years, and that even the Neanderthal skull and similar remains only suggest that primitive Man flourished for a million or two years, we are led to realize what infants we are in the general scheme of things.

Some of this book is devoted to the spread of Time throughout the Universe. It is by Time that distance is measured, as it were, wholesale. One light-year is equal to nearly six millions of millions of miles. That is how far light travels within the year and Arcturus is 125 light-years distant from the Earth. When, therefore, we look at a star, it has always moved somewhere else and is not where it seems to be. Even when we look at one another, the direction of our vision is always changing.

The fact that nothing in the Universe is relatively at rest to anything else, that all of us are seeing things from the windows of moving trains, that movement is measured in terms of Time and distance, leads to many conclusions. Two people watch the same event and apparently at the same moment. Two other people watch this event apparently at different moments. One person sees two events that are apparently simultaneous. Another person sees these two events one after the other. It is bewildering, yet it has always been thus. Every gun has been sighted on such assumptions, and the Euclidean alphabet still holds.

Professor Dewey applies the factor of Time to Man himself. His argument is formidable but delightful. Take biography, and let us suppose

that somebody, dying before Lincoln, wrote his life without anticipating the assassination. Would that life be adequate, even so far as it went? Do not coming events cast their shadows before? Is not a person, whatever be his age, the same yesterday, today and forever? Was not Christ crucified even when He lay in His Mother's arms?

Here are elemental speculations, involving curiously the doctrine of predestination and leading us into Islamic fatalism. Enough that we draw the conclusion that affects calendar reform. If these are the discussions of Time that are proceeding among minds of the highest development in our generation, if the discussions are, as we have found them to be, in cosmic terms, if they are at once universal in range and precise in their adjustment to standards of measurement, it follows that we have passed out of the era when arguments for an anomalous calendar have any relevance. Such a calendar as we are using today may be quaint. Many things are quaint which arouse a smile. But it has become a museum piece.

OBITUARY NOTES

GENERAL EDUARDO HAY, Mexican soldier and diplomat, who was Secretary of Foreign Affairs from 1935 to 1940 during the administration of President Lazaro Cardenas, died in Mexico City, December 27, 1941, at the age of 64. For years, and particularly during the time he was Mexican Foreign Affairs Secretary, he was an enthusiastic calendar reformer.

It was his efforts, together with those of Dr. Joaquin Gallo, Director of the National Astronomical Observatory of Mexico, that made possible the study of calendar reform undertaken by the Executive Departments of the Mexican Government in 1937. The result of these studies which General Hay submitted to the President of Mexico disclosed an overwhelming support for The World Calendar. The President of the Republic then gave the Foreign Minister instructions to support The World Calendar at the League of Nations.

General Hay planned to call an international conference to meet in Mexico City to reform the calendar, but the sudden rush of world events failed to give him the opportunity. He had said that he wanted Mexico to have the honor of being the first country to place The World Calendar into operation.

JOHN R. SCHINDEL, district counsel for the Baltimore & Ohio Railroad, and counsel, director or trustee for more than a dozen other corporations, died in Cincinnati on October 29, 1941. He had been a member of The World Calendar Association since 1933.

Other deaths among the membership of The World Calendar Association include *Prof. L. M. Brandin,* University of London; *Rev. William P. Ladd,* Dean of Berkeley Divinity School, New Haven, Conn.; *Francis Cuttle,* President, Riverside Water Company, Riverside, Cal.; *Dr. Thomas H. Norton,* Chemist, American Cyanamid Co., New York City; *Dr. W. E. Kemmerich,* Consulting Chemist, Nyack, N. Y.; *Louis C. Hill,* Consulting Engineer for Boulder Dam, Los Angeles; *Rev. Oscar Joneson,* Redwood Falls, Minn.; *Rev. E. L. Conklin,* Derby Line, Vt.; *Marcus E. Cone,* City Clerk, Plant City, Fla.; *A. S. Burleson,* Austin, Tex.

CURRENT PRESS COMMENT

Getting More Up to Date

Johannesburg (South Africa) Sunday Times

A movement to replace the Gregorian calendar with something more modern and efficient is afoot. The reformers are members of the new World Calendar movement who, while admitting their affection for the old calendar with all its foibles, feel that as adults trying to build a new world we should begin with a sensible, logical background of days and months.

Man has been using and improving his calendars for 9,000 years, although the present calendar has been in use in English-speaking countries for less than 200 years. The present Gregorian calendar was the first to be planned on the basis of knowledge of the true length of the solar year. But the new knowledge had to tag along with many of the superstitions and habits which were the scientific barnacles of centuries, and the Gregorian calendar today still labors under their blight.

In the new calendar the same date of the month comes on the same day of the week every year—no more hopping about through the week. The national holidays of every country can then be arranged so that they come on Mondays—a fact which suggests that South Africa has already taken one step towards the new calendar by stabilizing as many public holidays as she could on Mondays.

Legislative Consideration

Waterbury (Conn.) Democrat

We still think that some serious consideration to calendar reform should be given by our legislators down at Washington. We don't know why they don't create a diversion from the war stuff by making some plans to do what a great many other nations would like to do—adopt The World Calendar system. Incidentally an opportune time for putting such a calendar reform into execution comes in a few years, due to the start of the new year at the beginning of the week. There should be some authority in Washington now engaged in studying the plan and educating us to the broad possibilities in its adoption.

A Good Idea

Ann Arbor (Mich.) News

Regularly, as befits an organization dealing with time, The World Calendar Association sends out publicity aimed at promoting its program of revising the calendar. Every year, the project seems more convincing and more worth while. Indeed, support for the program now includes chambers of commerce, attracted not by any abstract arguments of symmetry and design but by the belief that the revised calendar would facilitate business transactions. The World Calendar Association seems to have a pretty good idea, and a good idea is hard to keep down at any time, emergency or no emergency.

Commendable Persistence

Syracuse (N. Y.) Post-Standard

It takes real crusading spirit to attempt to distract attention from the unsettled affairs of the world in these days. Proponents of the so-called World Calendar are deserving of commendation for their persistence. They believe they have straightened out most of the objections and despite uncertainties of the future, have set January 1, 1945, as the date when their calendar will go into international operation.

Attention, Teachers

Darien (Conn.) The Grade Teacher

School administrators, teachers and students are among the most enthusiastic supporters of The World Calendar. Under such a calendar, each half of the school year could be exactly equal. Schedules would be easy to arrange. Dates for opening and closing would be the same year after year. Holidays would cease their "grasshopping" around from one end of the week to the other, and many of them could be stabilized on Mondays. Considerations like these have won endorsement for such a calendar from both the National Education Association and the World Federation of Education Associations.

EXCERPTS AND REVIEWS

Worthy of Study

By I. B. THINKEN

In Buenos Aires (Argentina) *Comments*, August, 1941

THERE must be something in this World Calendar business worthy of study if its sponsors in a short time have succeeded in setting up 33 cooperative associations throughout the world which are working hard on a well-planned campaign. The association in Argentina has no less a personage than Vice-Admiral José Guisasola, Navy Chief of Staff, as its Chairman, who has just returned from an official visit to the United States. As one enthusiast puts it in comparing the going and stopping of the Gregorian calendar with relation to holidays, etc., and the balanced World Calendar, "Mileage from too frequent starting and stopping is low, and costs from excessive speed and too long a run, high."

Georgia Banking Habits

In Atlanta (Ga.) *The Southern Banker*, September, 1941

IN Georgia the whole countryside does its odds and ends of banking business on Saturday. The average country bank waits on as many customers, or nearly as many, on Saturday as it does the other five business days of the week. You can travel from Virginia to Texas and every time you pass through a small town on Saturday it is boiling with people like a beehive and traffic conditions would try the patience of a saint. Most tourists being sinners, the air turns blue. There may be some town in the South where this is not the case, since the journey from Virginia to Texas covers a lot of territory, yet if there is such a town, it has never been our fortune to drive through it on a Saturday.

Independence Day in Georgia, with an extra holiday following on July 5, caused many vials of wrath to explode with reverberations that have not yet entirely ceased. The discomfort and inconvenience suffered by country banks were probably not confined to Georgia, but Georgia offered our best opportunity for close observation. Many banks ignored the holiday proclamation, though legally enunciated, and on Saturday did business as usual.

So the confluence of Monday and Labor Day has caused us to resurrect a buried treasure, sponsored by The World Calendar Association, whose chief end and aim is "a new calendar for a new world."

Time Belongs to Everybody

By MARGARET A. VANCE

In Newark (N. J.) *News*, August, 1941

THE calendar, like the weather, is one of those things we just complain about without any hope of bettering. Week-enders, wistful over holidays that don't come on Fridays and Mondays; bookkeepers browbeaten by the bugaboo of figuring February accounts; all of us jabbering the old jingle to learn when the month ends.

Nonsense! Said a group of energetic New Yorkers and started about 10 years ago a very serious and business-like organization to put a stop to all that. The World Calendar Association, it's called, and, if all goes well, it will be reporting not just progress but real success about four years from now. That is, four years by that cock-eyed calendar we use as of today, Wednesday the—er—27th.

Miss Elisabeth Achelis and her associates in an office in Rockefeller Center, Radio City, have worked out a painless plan for a sensible calendar with equal quarters, that would work around the globe—if the nations could agree for once. Miss Achelis says: "Only good can result out of the adoption of the new calendar. That is only natural from something on which the whole world can unite." Personally, she feels it would even be a factor for peace. She stresses the plan would be an aid to eliminating bottlenecks in defense and industry by permitting perfect coordination because of the equality of periods. Present production is based on and compared to the same period in the year previous.

Because the dates shift in days no two periods in two consecutive years are identical. An extra Saturday or holiday in one will make the number of workdays different from the other.

"It is important for national defense to function as smoothly as possible. A calendar which coordinates the day to the week to the month to the quarter will result in efficiency," she declares. The greatest enemy to the plan is apathy, but in spite of that, the Association feels certain the plan will be adopted in four years. There is no organized opposition, although occasionally individuals raise objections to the proposed change. "The calendar is not politics. It will be debated certainly, but we are confident there will be no difficulty in getting it adopted," the President explained. "It is not New Deal or old deal, Republican or Democratic. In fact, time belongs to everybody."

Just Because—

By Alyce Billings

In Birmingham (Ala.) *Post*, August, 1941

DID you know that our calendar was about to be streamlined? Fourteen nations have already endorsed the revisions and the matter awaits only international agreement. Frankly, after studying the proposed changes, we think it is an admirable plan. Under the new calendar dates of the month would always fall on the same day. Holidays would always come on Mondays, instead of jumping about through the week like grasshoppers. This would allow for a long weekend, and prevent interruption of the week, which is always a hardship on workers and employers. The calendar reckoned according to the sun is the oldest cultural institution in the world. But its present arrangement does have several annoying eccentricities which the new calendar purports to correct. It took many thousands of years for mankind to acquire the scientific knowledge to calculate the correct length of the solar seasonal calendar, and during the process many habits and superstitions were acquired which calendar-makers were unable to discard.

Today's calendar still carries these superstitions. For instance, February is an abnormally short month because the early Romans made it the last month and gave away its days to enrich other months of the year. Our calendar is really a conglomeration of 14 different ones and, therefore, presents innumerable difficulties. The first quarter of the year is two days shorter than either of the last two and the second quarter matches none of the others. You can appreciate how this would throw statistics off when you compare quarter with quarter. The new calendar doesn't sacrifice any of the progress made by calendar-makers in the past, but it eliminates its fallacies and difficulties.

An Old Easter Chant

(As told at a Bundles for Britain Luncheon, October, 1941)

When March the twenty-first has passed,
  Just watch the silv'ry moon.
And when you see it full and round,
  Know Easter'll be here soon.

After the moon has reached its height,
  Know Easter will be here
The very Sunday after
  In each and every year.

1945

By Professor Benjamin F. Yanney

In Wooster (O.) *Daily Record*, January, 1941

SINCE Sunday has been chosen for the starting day of the week of The World Calendar, the best year to select for the inauguration of this new calendar is, of course, one under the present system which itself begins on Sunday. Such a year was the year 1933. But the time did not seem ripe for choosing that year. The year 1939 was, however, selected as the first most suitable year for making the change. World conditions made it impossible to carry out the plan. The next year beginning on Sunday is 1950.

A kind of second-best year in which to begin the new style of calendar would be 1945, and this is now being officially advocated by The World Calendar Association. What is proposed is that the last day of 1944, which normally is Sunday, be regarded as an extra Saturday [the Year-End Day of The World Calendar], thus making it possible to begin the new year with Sunday. In other words, it is, in effect, simply treating the Gregorian calendar for 1945 precisely as it would be treated if The World Calendar had been inaugurated in 1939 as previously planned.

FROM THE MAIL BAG

I have always been in favor of adopting a standard calendar and the one outlined by The World Calendar Association seems to me to be the most practical of any that I have yet seen. A standard calendar would be a great help to business. Since the calendar has been changed so many times in past history, I see no real reason for its not being changed again.—L. H. Brown, Pres., Johns-Manville Corp.

May I take this opportunity to extend to you my wholehearted congratulations for your great work in the calendar reform movement.—His Grace, Archbishop Athenagoras, Greek Archdiocese of North and South America.

My interest in The World Calendar continues. I should think after it is conceded that Democracy can still have a place in the Sun that it would be a good thing to get a fresh start with The World Calendar. —A. J. Hills, Chairman, National Labor Supply Council, Ottawa, Canada.

I quite agree that the movement for The World Calendar should continue unabated its efforts, despite the war; in fact it might well become one of the marks of the new post-war world.

The free peoples are determined to build a better world out of the ruins of this one, and there could be no better time to modernize the calendar and make a start along the new lines that an ordered calendar would make possible.

All the world is now divided into two camps. The camp of the Free Peoples must inevitably prevail, and in the re-ordering of world affairs a world calendar would be one of the most easily inaugurated improvements.—Thomas Wayling, Press Gallery, House of Commons, Canada.

For the last two years I have been taking a deep interest in your activities. I am interested in becoming a member because I believe that we should reform the calendar, which knows no nationality.—Adeudato J. Agbayani, Manila, P. I.

We have, for some time, been familiar with the work of The World Calendar Association, Inc., and we fully appreciate the valuable service they are rendering to both world industry and the calendar-minded public at large. The tremendous advance in the plan of The World Calendar in the United States the last few years has attracted the attention of many people who are greatly interested in knowing more about it and how it may be applied to their particular requirements. One of the greatest difficulties in the world for manufacturers is the constant change in the calendar. In establishing The World Calendar and providing an excellent corps of instructors you are performing a service of great value to manufacturer and public. —P. R. Suarez Cabrero, Camaguey, Cuba.

There seems to be a greater need for this "stabilizing and unifying force" now than ever before. As an active proponent of The World Calendar, I have given several talks to local civic and educational groups, summarizing the advantages. Also I have distributed certain literature along with my professional correspondence.—Dr. Claude E. ZoBell, Scripps Institution of Oceanography, La Jolla, Cal.

Your *Journal* which comes to the local Chamber of Commerce is very interesting, and the idea has a great appeal to me personally.—C. Wilson, Rutland, Vt.

May The World Calendar be adopted for use beginning January 1, 1945.—Jay B. Allen, Sioux Falls, S. D.

My interest in the movement is keen. I speak often before groups of university women, luncheon clubs, etc., and use every opportunity to spread the information.— The Rev. Robert M. Pratt, Quincy, Ill.

Decidedly in favor of revision, and this time it would be "for good and all." I think that a majority of those who are opposed don't know any calendar history. They need some education. — Gertrude Day, Detroit.

Heartily in favor of this reformed calendar.—Charles E. Graves, Winthrop, Mass.

As far as a scientific and orderly division of the year is concerned, I cannot conceive of anything more practical than The World Calendar.—Franz Jacobson, New York City.

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Membership is based on active interest in the study of adequate and effective improvement of the calendar. Owing to lack of space, a large number of names have been omitted. They will be printed in future issues.

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INTERNATIONAL ORGANIZATIONS FOR REFORM OF THE CALENDAR

ARGENTINA: Comité Argentino del Calendario Mundial, Vice Admiral José Guisasola, Chairman, Ministerio de Marina, Buenos Aires.

AUSTRALIA: Committee on Calendar Reform of the Australian and New Zealand Association for the Advancement of Science, C. W. Allen, Secy., Solar Observatory, Canberra.

BELGIUM: Belgian National Committee on Calendar Reform, Professor M. Dehalu, President, l'Université de Liège, Liège.

BOLIVIA: Comité Boliviano del Calendario Mundial, Don Moises Santivanez, Chairman, Biblioteca Nacional, Sucre.

BRAZIL: Comité Brasileiro do Calendario Mundial, Captain Radler de Aquino, Chairman, Rua Raul Pompeia No. 133, Rio de Janeiro.

CANADA: Rational Calendar Association, Lt.-Col. J. Murray Muir, Secy., 82 Jane St., Toronto 5.

CHILE: Comité Chileno del Calendario Mundial, Prof. Alberto Cumming, Chairman, Calle Manuel Rodriguez, Santiago.

CHINA: Chinese Association for the Study of Calendar Reform, Dr. Ch'ing-Sung Yü, Director, National Institute of Astronomy, Kunming, Yunnan.

COLOMBIA: Comité Colombiano del Calendario Mundial, Dr. Eduardo Posada, Chairman, Consulado General de Honduras, Apartado 42, Bogota.

COSTA RICA: Comité Costarricense del Calendario Mundial (Igualmente de Guatemala, Honduras, El Salvador y Nicaragua), Don Teodoro Picado, Chairman, San José.

CUBA: Comité Cubano del Calendario Mundial, R. P. Mariano Gutierrez Lanza, Chairman, Belén Observatory, Havana.

DOMINICAN REPUBLIC: Comité Dominicano del Calendario Mundial, Barney N. Morgan, Chairman, Box 727, Ciudad Trujillo.

ECUADOR: Comité Ecuatoriano del Calendario Mundial, Dr. Rafael H. Elizalde, Chairman, Calle Cienfuegos 158, Santiago, Chile.

ENGLAND: Rational Calendar Association, C. David Stelling, Director, 38, Parliament Street, London.

FRANCE: Comité National pour la Reforme du Calendrier, Senateur Justin Godart, President; Paul-Louis Hervier, Secy., 5, Rue Bernoulli, Paris.

GERMANY: Deutscher Ausschuss für Kalenderreform, Dr. Grosse, Geschäftsführer, Neue Wilhelmstr. 9/11, Berlin N. W. 7.—Der Weltbund für Kalenderreform, Dr. Rudolph Blochmann, Secy., 24 Lornsenstrasse, Kiel.

GREECE: Greek National Committee on Calendar Reform, Prof. S. Plakidis, Secy., Observatory of University of Athens.

HUNGARY: Hungarian Committee for Study of Calendar Reform, Dr. Paul Vajda, Secy., 9 Eotos Utca, Budapest.

IRELAND: Committee for Calendar Reform, E. K. Eason, Secy., 80, Mid. Abbey St., Dublin.

ITALY: Italian National Committee on Calendar Reform, Prof. Amedeo Giannini, Secy., Via del Seminario, 113, Rome.

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YUGOSLAVIA: Yugoslavian Committee on Calendar Reform, Georges Curcin, Chairman, Poenkareova 25—III, Belgrade.

CHICAGO WOMEN ADVOCATE A NEW CALENDAR

Any women's organization that is planning to bring to its members a better knowledge of The World Calendar and the need for a new calendar in a new world might well take as its pattern the Chicago Woman's Club.

The excellent work on behalf of calendar revision that has been done in Chicago is due to the ability and the enthusiasm of The World Calendar Committee of the Club: Mrs. Katharine Knowles Robbins, Chairman, and Mrs. Una Howell Cook and Mrs. Alma K. Anderson, Vice-Chairmen. This committee, organized in 1939 before the General Federation of Women's Clubs endorsed The World Calendar, has actively sponsored a permanent calendar of 12 months and equal quarters from that day to this.

Luncheons, talks, plays and dialogs have been part of the committee's activities. Letters have been written to the press, and leaflets and other printed material have been distributed. One of the most impressive and beautiful performances in the Chicago Club's Theatre was "Kronos and His Maidens," presented in September 1939. This play, written and directed by Mrs. Cook, gave a review of calendar history as a processional.

Members of the Chicago Committee at various times have been host to Miss Elisabeth Achelis, President of The World Calendar Association. Last March they arranged a talk by her over the *Chicago Tribune's* radio station, WGN, and talks before the Chicago Woman's Club, the Conference of Club Presidents and Program Chairmen, the faculty and students of Principia College, the Central Eleanor Club and the Cordon Club.

Mrs. Robbins, in addition to her unflagging zeal for The World Calendar, is widely known for her interest in the French language and culture and for her activities in connection with better American speech. She has been decorated by the French Government with the Palmes Academiques; she organized the American speech committee in the General Federation of Women's Clubs, and for seven years was Chairman of the national committee, and took an active part in promoting "Better American Speech Week."

Mrs. Cook, a composer who has done extended musical research, is also a singer, a pianist, a musical critic, and a successful writer of plays, of children's verse and of songs.

Mrs. Anderson, herself a trained musician, is known as a promoter of artists and as a generous supporter of musical enterprises in Chicago. Ten years ago, at the time of her husband's death, she took over his manufacturing business which was in a critical condition. Since then the business has more than doubled in size and importance. Its new plant is considered an outstanding example of everything most progressive in building and equipment, particularly in the provision made for the well-being of employees.

With a committee of women like Mrs. Robbins, Mrs. Cook, and Mrs. Anderson, is it any wonder that Chicago appreciates the need for calendar revision now?

Miss Elisabeth Achelis, President of The World Calendar Association, discusses plans with The World Calendar Committee of the Chicago Woman's Club. Left to right: Mrs. Katharine Knowles Robbins, Chairman, Miss Achelis, Mrs. Alma K. Anderson and Mrs. Una Howell Cook, Vice-Chairmen.